ESSAYS

About the

Poor, Manufactures, Trade, Plantations, & Immorality,

And of the

EXCELLENCY and DIVINITY

OF

Inward Light

Demonſtrated from the Attributes of God, and the Nature of Mans Soul, as well as from the Teſtimony of the Holy Scriptures.

By *John Bellers.*

Pſalm 41. 1. *Bleſſed is he that conſidereth the Poor, the Lord will deliver him in the time of trouble.*

2. *The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the Earth; and thou wilt not deliver him into the Will of his Enemies.*

3. *The Lord will ſtrengthen him upon the Bed of Languiſhing: Thou wilt make all his Bed in his Sickneſs.*

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The King in his Speech to both Houſes of Parliament, The 9th of December, 1698. *ſaid,*

My Lords and Gentlemen,

I Think it would be Happy, if ſome **Effectual** Expedient could be found for Imploying the **Poor**, which might tend to the great Increaſe of our **Manufactures**, as well as remove a heavy Burden from the People.

I hope alſo You will employ Your Thoughts about ſome good Bills for the Advancement of **Trade**, and for the further Diſcouraging of **Vice** and **Profaneneſs**.

The Lord Chief Juſtice Hale, *in his Diſcourſe for Imploying the Poor, ſaid,*

The want of a due Proviſion for Education and Relief of the Poor, in a way of Induſtry, is that which fills the Goals with Malefactors, and the Kingdom with Idle Perſons that conſume the Stock of the Kingdom, without Improving it; and that will daily increaſe, even to a **Deſolation** in time.

Sir Joſiah Child *ſaith, in his Diſcourſe about the Poor,*

And if a whole **Seſſion** of Parliament were imployed on this ſingular Concern, I think *(ſaith he)* it would be time ſpent as much to the Glory of God, and Good of this Nation, as in any thing that Noble and worthy Patriots of their Country can be engaged in.

Here is ſtrong and pathetick Lines, in behalf of the Poor, by as Powerful a King, as Honoured a Judge, and as Rich a Merchant, as England *ever had.*

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TO THE
Lords and Commons
IN
Parliament Assembled.

IT was lamentable and frightful to behold the Tumult of Weavers, that in a late Sessions, attended your Doors, and when the Scarcity of Corn hath pinched the Poor, how fearless have they appeared (to plunder against all Law) in many Parts of this Kingdom? Now if the Needy of but one Trade of a City, shall, through Penury, dare to brave You, that are as the Vitals to move, and Heads to govern the Nation, and that have the Strength of it to support you: How much more dismal would it be to have a poor starved Croud attack single Gentlemen at their own Home, and what Avantage may restless Spirits take to disturb the publick Peace with such Opportunities?

Forreign Wars wastes our Treasure, but Tumults at home are a Convulsion upon our Nerves: And though Fines will Awe Men of Estates, and Corporal Pains Men in Health: But (if Provision should fail) what can awe the Misery of Starving, added to their increasing Immoralities, which will increase their Insolence?

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The Dedication.

To collect the Laws about the Poor, into one Act, will make them much the better underſtood, and it would be of great Service, if all our Laws, upon each Subject they Treat of, were ſo collected.

And to Incorporate Counties, Citys, and Towns, to erect Hoſpitals and Work-houſes, for imploying the able, and providing for the impotent Poor, will be a good Addition to the preſent Laws already made, if they will undertake it.

But conſidering that the late regulating of our Coin, increaſed the Difficulties of doing it, and that a ſuitable Proviſion for our Poor will not be of leſs Conſequence to the Nation; and that many of the publick Hoſpitals hitherto raiſed, have more regarded the well Governing, and providing for a few Impotent, than the profitable imploying of the able Poor.

Therefore, with Submiſſion, I humbly pray, that you will pleaſe, by Bill or Clauſe, in ſome Bill, to incorporate any Perſons (as well as Cities and Pariſhes) that will raiſe a Stock for the imploying of poor People; if it invite no Undertakers, the Act can do no Hurt, and if it ſucceed, it may produce (by the following, or ſome other **Expedient**) *uſeful Experiments that more publick Corporations may learn by, at others Coſts.*

John Bellers.

To

To the Intelligent and Thinking Reader.

WItty Men, who think but once upon a Subject, are able to make a Jeſt upon it; but Wiſe Men think twice, that will give a right Judgment upon things: And theſe laſt are the *Readers* I addreſs my ſelf unto, who have Temper to receive a good Propoſition, and Senſe to diſprove a bad or weak one, by Propoſing a better: For that Phyſician that can adviſe nothing in a deſparate Diſeaſe (as the Condition of many of the Poor are now to *England*) but contradict others, will have no great Cure to boaſt of.

What I have ſaid of *Trade*, is rather to Anatomize, and look into the Nature of it, than to find out the moſt Profitables, whilſt I think Land is the Foundation, and regular Labour is the great Raiſer of Riches to a Nation, and that Trade is the diſtributer of it, when it is raiſed: I would alſo perſuade to Mercy and Vertue, as what Crowns the Induſtry of any Country.

There are ſome too apt to reproach Vertue with ill Names, and under that diſguiſe, repreſent the moſt Induſtrious as the more dangerous; tho' Immorallity in the Profeſſors of any Religion makes them the greateſt Enemies and Ruin of that Religion which they profeſs: Whilſt the Induſtry of the Subject, as it makes their Riches the greater Support, ſo is it the beſt Security to the Government (tho' they are divided into many different Opinions of Religion) it being the Proud and Needy that are the moſt reſtleſs, and the Idle that are moſt at leiſure to be Mutinous.

Some may think me too ſhort in Expreſſion, I deſire ſuch, if they are at leiſure, to read this Tract twice, and it will be then more intelligible unto them, and if they have not time for that, I conceive they would not have read a larger Comment half through. And though ſhort Sentences are moſt liable to be miſtaken, yet they are beſt to be remembred: And if I can ſtrike them Sparks, from whence others may ſet up bigger Lights, for the good of Mankind, I ſhall not think my time ill beſtowed. My brevity may make me ſeem too poſitive, with ſome, but I doing of it to prevent being tedious, and deſiring no more Credit than as I demonſtrate what I writ, I hope my *Reader* (for my good Intention) will excuſe me in that ſeeming fault. I.

To the Reader.

I will not answer for the exactness of my Computations, whether there is six, seven or eight Millions of People (several ingenuous Political Arithmeticians differing in that point) or whether we spend 50 or 70 Millions a Year; a Million or two breaking no square in my Propositions, they being more to shew the greatness of the Loss, by our neglect of the Poor, and the greatness of the Profit they are able to raise, rather than the exactness of either; which, I think, my Reasons in them Computations fully proves.

John Bellers.

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ESSAYS

ESSAYS

About the

POOR, &c.

IT is affecting to consider that the Bodies of many poor, which might and should be Temples for the Holy Ghost to dwell in, are the Receptacles so much of Vice and Vermine.

To love God with all our Strength, and our Neighbour as our selves, is the Substance and Perfection of the Law and Gospel: But as he that neglects Virtue, loves not God; so he that, when Power and Opportunity is put into his Hands, will not endeavour to relieve his fellow Creatures from their present Miseries, will want a great Article in his Pasport, to recommend him to future Happiness.

That the Poor want to be better managed than they are, is plain, to every one that hath Sence or Charity, whilst their Way of living is not much less Loss to the Nation, than our Wars, one being perpetual, and the other but accidental; also the ill Morals and Miseries of the Poor, are scandalous to our Religion to the last Degree, Charity and Virtue being the greatest Ornaments and Excellencies of Christianity.

Now, in Order to cure beſe great Maladies, I propoſe three Things to be conſidered.

Firſt, Whether the Poor will be beſt employed by a publick Stock, or by particular Undertakers, with their own Stocks?

Secondly, Whether imploying them upon one Sort of Manufacture, or all Sorts, with the Addition of Husbandry, is beſt?

Thirdly, Whether the Poor will be beſt managed in Societies, or ſcattered each at their own Homes?

To which I offer the following Obſervations.

To the firſt, That publick Stocks have generally been eat up, and will be ſo, and the Poor are worſe imployed by them, Experience hath hitherto ſhewed us, and that therefore private Stocks are better than publick ones, for imploying the Poor, as being better husbanded, whilſt the Intereſt of the Undertakers will oblige them to more Care in managing the Stock, and imploying the Poor; and beſides, conſtant Overſeers will be much more capable for the Imployment, than Annual ones.

But Sick, Cripples, and other diſabled Poor, as they are fitteſt to be kept at a publick Charge; ſo conſequently under the publick Care, which will leave the more Room for publick Charities to ſuch.

To the ſecond, The more Variety of Manufactures the Poor are imploy'd in, the more Conveniencies they will raiſe for themſelves, and they will the leſs Clog the Market, than if imployed in one Manufacture only: But if they are imployed in Husbandry alſo, that they may raiſe themſelves Food, they will then want nothing; for two Men are able to raiſe Food and Clothing for four Men's Subſiſtence: Whereas to increaſe our Manufactures, and not our Food, will leſſen the Miſery of the preſent Poor, but by ſpreading of it among all the People of the Kingdom: Which is like an unskilful Phyſician that removes the Gout from the Foot, only by repelling of it upon the Vitals, which often infects the whole Body.

It puts more People to Table, it's true, but it puts no more Food upon it; where they all ſuffer, as they do at Sea (when Proviſion falls ſhort) by ſetting five Men to four Mens Allowance.

To the third, I ſay, Societies affords the beſt Government, and alſo moſt Conveniencies, with leſs Charge; and the Poor have very

very ill Qualities, and are as ill Tutors, as well as evil Examples to their Children, and therefore it's of abſolute Neceſſity their Children ſhould have better Inſtructors, and a more induſtrious Education than their Parents will give them; the Happineſs of the next Age much depending upon the good Education of the Children of this.

And for Infants, ſick and ſuperannuated People, if they were put into Nurſeries and Hoſpitals; the fewer Nurſes, Surgeons, and Phyſicians will ſerve them, than if kept any where elſe, and they will be cheaper and better provided for, than in little naſty Hovils at Home, which are too often the Seeds of Infection.

And as Communities and Hoſpitals, will have moſt Conveniences at leaſt Charge, ſo they will breed up the beſt Surgeons and Phyſicians, where their Experience in one Year, will be more than in ſeven Years without it; which, as it will be greatly to the Comfort of the poor: So of no leſs Advantage and Comfort to the Gentry of the Country, who will then know where to have able Phyſicians and Surgeons, upon extraordinary Occaſions (which in many Counties, now, is not eaſie to be found) the lame Hoſpitals in *London* being the beſt Schools for Surgeons in the Nation.

Prov. 29. *v.* 4. *The Righteous conſidereth the Cauſe of the Poor, but the Wicked regardeth not to know it.*

31. *v.* 9. *Open thy Mouth, judge righteouſly, and plead the Cauſe of the Poor and Needy.*

How the Poors Wants will be beſt anſwered, and the Nations Strength and Riches increaſed.

THE Evils and Wants that attends the poor of *England* are of four Sorts.

Firſt, The Parents give their Children an evil Education.

Secondly, They want conſtant Imployment for themſelves and their Children.

Thirdly, They want conſtant Vent for what they do raiſe or make.

Fourthly, They want ſufficient Food to feed them for their Labour.

The Scheme I offer, as Relief for theſe four great wants, is, by Colleges of Induſtry (which I preſented the Parliament with two Years ago) in which are collected all ſorts of Tradeſmen and Husbandmen (in a due Proportion to the Occaſion there may be for each Trade among them) upon ſo much Land, that with their Labour upon it, will raiſe them Materials needful for their Subſiſtence, which I reckon is about three Acres to a Head: And that this Plaſter will fully cure theſe four Sores, I demonſtrate.

Firſt, That in ſuch Collections of People, there may be all Conveniences for Inſtruction and Overſight, both in Virtue and Induſtry.

Secondly, They cannot there want Work any Time of the Year, they having all the Conveniencies of Life to raiſe for themſelves and their Founders.

Thirdly, They cannot there want Vent for what they raiſe more than they ſpend, becauſe the Founders will gladly receive it, it being all profit to them.

Fourthly, And as a proportionable part of them are imployed upon the Land in Husbandry, they will raiſe Food ſufficient for the whole Society.

I do not propoſe forming all the Mechanicks of *England*, that live well otherwiſe, into Colleges, but ſuch poor who are thrown into Want by an idle Education; or ſuch as being ſupernumery in the Trade they were bred in, who are now accounted burthenſome, for them to be gathered and formed into little Bodies, and ſeveral Claſſes of needful Imployments, as if going to plant a new Country, which would be as gaining ſeveral new Provinces to the Kingdom; and then thoſe little Colonies will live as well as the reſt of the Nation doth, without taking the Bread out of other peoples Mouths, becauſe they raiſe their own Food, and other Subſiſtence.

Such Colledges and Colonies will be an excellent Expedient to people the Northern Counties, and the waſte Lands of the Kingdom; and greatly increaſe the Value of the Lands of the Nobility and Gentry of *England*.

Intereſt will incourage the Undertakers to ſettle People where Land (which is the Foundation of Living) may be had cheap, and all Manufactures, as well as Husbandry, being ſettled there, may make ſuch Places as Populous, and the Land as Valuable, as the Southern Counties are; and will prevent the loſs of Thouſands of People, that by going to *London* drop there, now, as untimely Fruit; this City being one tenth of the People of *England*, it is too numerous in Proportion to the reſt of the Kingdom; for what it hath more than its Proportion, they muſt live either by ſharping or begging, or ſtarve; becauſe the Nation can maintain but a Number of Tradeſmen and Gentry, in proportion to the Number of Labourers that are in the Nation, to work for them.

Now as ſtanding Forces are in a Field, where Troops broken in Battle, can retire to, and Rally: So would Colledges and Colonies of Induſtry be unto broken Tradeſmen, and ruined Manufacturers to go into, until they can ſee a better way to live.

Eſſay, *to ſhew, That* 500 *Labourers, Regularly Imploy'd, are Capable of Earning* 3000 l. *a Year more than will keep them.*

IT is a certain Demonſtration of the Illneſs of the Method the People are imploy'd in, if they cannot live by it; nothing being more plain, than that Men in proper Labour and Imployment are capable of Earning more than a Living; or elſe Mankind had been extinguiſhed in the firſt Age of the World; and it would be impoſſible now, for any Shop-keeper or Merchant, to live in the Nation, or Children be bred up, Land improved, Buildings raiſed, and Shiping and Trade increaſed; if ſome Mechanicks and Husbandmen (that are in a due Proportion to each other) did not maintain the one, and increaſe the other, as well as maintain themſelves.

By Computation, there is not above two thirds of the People or Families of *England*, that do raiſe all neceſſaries for themſelves, and the reſt of the People by their Labour; and if the one third, which are not Labourers, did not ſpend more than the two thirds which are Labourers, one half of the People or Families Labouring could ſupply all the Nation.

Now conſidering that all the Poor may be Labourers, and as

is

is before obſerved, that half of them are capable of raiſing Neceſſaries for all the reſt to live equal to themſelves, or as well as other Mechanicks and Labourers of the Kingdom do live: And ſuppoſing that the Nation in general ſpends the value of 10 *l.* a Head Yearly in Victuals, Clothes, and other Neceſſaries; by which every one's Years Work, that doth Labour muſt be worth 20 *l.* to keep himſelf, and one more.

Then accounting of 500 Labourers, that 250 of them earning 20 *l.* a Year each; the whole comes to 5000 *l.* Out of which deducting for the Rent of 1500 Acres of Land (which is 3 Acres to a Head) for them to dwell upon, at 10 *s.* an Acre a Year, in all is 750 Pound.

Intereſt of 5000 *l.* Stock for the Land and Manufacturers is 250 *l.* a Year.

Allowing for Officers, Sick, Lame, and Infants Yearly 1000 *l.*

Which, in the whole, comes to be deducted Yearly 2000 *l.*

And there remains Profit for the Founders, beſides Rent for their Land, and Intereſt for their Stock 3000 *l.* a Year.

Object. *But ſome will ſay by my Computation, A Labourer muſt earn* 16 d. *a day, whereas many cannot now earn above* 6 d. *or* 8 d. *a day, with the greateſt Toil.*

Anſw. It is ſo, but then the Shop-keeper or Jobber often gets the other 8*d.* or 10 *d.* for it commonly ſtands the Uſer in double the Price the Maker had.

And with many Commodities the Market is over-ſtocked, (and what is the beſt Dinner worth to a full Stomack?) which is the great Unhappineſs of many of our Mechanicks, that they make Commodities, when no Body wants them. And then they pine or ſtarve, whilſt they are waiting for a Cuſtomer that will give Bread for their Manufactures (or Money to buy Bread) whereas the ſame Labour in Husbandry they uſed in making them Manufactures, would have raiſed much more Food than the Money they get for their Manufactures will buy them.

Tho' I compute that 500 Labourers can Earn 3000 *l.* a Year, more than will keep them, at the Rate the Poor of *England* now live; yet as leſs Profit may ſufficiently incourage the Founders, ſo they may allow the Labourers either to work the fewer Hours in the Day, or elſe give them better Wages than they generally have now, and the Founders get enough by them nevertheleſs.

Eſſay,

Eſſay, *to ſhew how* 500 *Thouſand Poor are capable to add* 43 *Millions value to the Nation.*

ACcording to the Computation of 500 People earning 3000 *l.* a Year more than will keep them; and ſuppoſing there is 500 Thouſand Poor in the Kingdom, which want Imployment (which is but 10 Thouſand in a County) they are able to earn One Million and a half Yearly more than will keep them, and they will manage One Million and a half of Acres of Land; which, conſidering how much Land we have in the Kingdom now, not worth 12 *d.* an Acre, in the North, *&c.* and that People ſettling upon it, would make it worth 10 *s.* an Acre a Year, which would advance that Land to 675 Thouſand Pounds a Year, which is now not worth above 75 Thouſand Pounds a Year, which added to the one Million and half, the Poor can earn Yearly more than they ſpend, makes the whole Yearly Profit to the Kingdom 2 Millions 175 Thouſand Pounds, with Pleaſure, Safety, and Honour to the Undertakers, and unſpeakable Comfort to the Poor; where may alſo be had reputable Poſts, and comfortable Livings for many decay'd Families (the Miſerableſt of Poor) that now pine in diſtreſs.

Which *Annual* Profit, computed at 20 Years Purchaſe, it adds 43 Millions and a half, *Sterling*, to the Stock and Value of the Kingdom, and but upon one ſixth part of the Waſte Land of *England* neither, according to the Computation of the Author of *Ways and Means*, who reckons there is 10 Millions of Acres of Waſte Land in the Kingdom.

Upon which Waſte Land we might keep, if we had them, two Millions and a half of People more than we have, and by them add 200 Millions *Sterling*, to the value of the Kingdom: From whence may be ſeen that under the favour of God; That,

The Increaſe of Regular Labouring People is the Kingdom's greateſt Treaſure, Strength and Honour.

1. LAnd, Cattel, Houſes, Goods and Money are but the Carcas of Riches, they are dead without People; Men being the Life and Soul of them. Double

Double our Labouring People, and we ſhall be capable of having double the Noblemen and Gentlemen that we have; or their Eſtates will be worth double what they are now: But if it were poſſible to increaſe our Houſes and Treaſure (and not our People) in ſuch Exceſs, that the pooreſt Man in the Kingdom were worth a Million of Money: There muſt be as many of thoſe rich Men Hewers of Wood, and Drawers of Water, Plowmen and Threſhers, as we have of ſuch Labourers now in the Kingdom, or elſe we ſhould be under *Midas*'s *Golden Curſe*, Starve for want of Bread, tho' had our Hands fill'd with Gold.

To ſay Foreigners would ſupply us for Money: Yes, but it is their Labouring People muſt do it; who alſo being ſubjects to Foreign Princes, may take their turn to come and Plunder, as well as Feed us.

2. There are no increaſing of rich Men, but as poor Labourers increaſe with them; where there is no Servants, there can be no Maſters: It's Labouring People muſt improve our Land, raiſe us plenty of Food, Clothing, and other Neceſſaries, and by what they raiſe, increaſe our Trade at home and abroad; acquire us Riches by raiſing more than we ſpend, for the Increaſe of Poſterity, and the Support of the Government. *Prov.* 14. 28. *In the multitude of People is the King's Honour: But in the want of the People is the Deſtruction of the Prince.*

Of Manufactures. Imploying the Poor upon any one Manufacture conſtantly, will run out the Stock they are imploy'd with.

SUppoſing that we have 100 Thouſand Weavers in the Kingdom, and that 50 Thouſand of them conſtantly imploy'd are ſufficient to ſupply our own People and Foreign Markets.

The conſequence of raiſing a ſtock to imploy theſe 50 Thouſand Supernumery Weavers, in Weaving; will be, that it will raiſe double the Clothing we have or want, and then half of it muſt lye Dead and Spoil, or elſe we muſt ſell it at half the Vallue and Coſt, to incourage People to wear double the quantity of Clothes they uſed to do; either way brings ruin to the Stock, if there is no vent, the whole Stock is loſt, and if ſell it at half Price, then half the Stock is loſt at the firſt Sale, and ſo it will grow leſs and leſs every return of the Stock, untill it's all gone.

And

And what may be ſaid of one Trade, being over Stocked, may be ſaid of all Manufactures; tho' the more variety the Poor are imploy'd in, they will Subſiſt the better or longer; but yet without a due proportion of Land and Husbandry or Fiſhery, they, our Supernumery Mechanicks, will be but Miſerable for want of Food ſufficient for their Subſiſtence. Prov. 13. v. 23. *Much food is in the Tillage of the Poor.*

The uncertainty of Faſhions doth increaſe Neceſſitous Poor.

IT hath two great Miſchiefs in it. 1*ſt*. the Journey-men are Miſerable in Winter for want of Work, the Mercers and Maſter Weavers not daring to lay out their Stocks to keep the Journey-men imploy'd, before the Spring comes and they know what the Faſhion will then be. 2*dly*. In the Spring the Journeymen are not ſufficient, but the Maſter Weavers muſt draw in many Prentices, that they may ſupply the Trade of the Kingdom in a quarter or half a Year, which Robs the Plow of Hands, drains the Country of Labourers, and in great part Stocks the City with Beggars, and ſtarves ſome in Winter that are aſhamed to Beg.

Of Trade.

WIthout we increaſe our Husbandry (by improving our Land) we cannot increaſe our Manufactures, by which we ſhould increaſe our Trade.

Our Woollen Manufactures we cannot increaſe except we increaſe our Sheep, becauſe we have no Wool now to ſpare, Witneſs the late *Gloſterſhire* Clothiers complaint to the Parliament againſt the Woolcombers.

Therefore Foreign Manufactures is the moſt proffitable Labour, we can imploy our preſent Idle Poor upon, excepting Husbandry and the Fiſhery: for whatever home Manufactures we imploy them upon, we do but take that work from ſome other Labourers in the Nation that will want it.

And ſo we may Transfer the preſent Trade from one City or County to another, or from Cloth to Searges or Stuffs, by which we ſhall ſometimes ruin the Poor of one Country and ſometimes the Poor of another, and for which our Legiſlators muſt exſpect

that, the lofers will alwayes be complaining, as the Button-makers did againſt Cloth-Buttons.

Foreign Manufactures we can beſt raiſe by increaſing our Husbandry and Fiſhery, for the cheapeſt Workmen will always have the greateſt Trade, whilſt dear Bread will make dear Manufactures, and ruin Trade, for whatever Strangers can ſupply us withal Cheaper than we can ſupply our ſelves, to be ſure they will much eaſier ſupplant us with them Manufactures in any Foreign Market.

Of Traders.

MErchants and Tradeſmen are to a Nation as Stewards, Bayliffs and Butlers are to great Families; they Supply Counties and Countries with what they want, from other places, and diſtribute them conveniences, which Labouring People raiſe; their profit in Trade, being their Wages for their trouble.

And as a Nation without Government, immediately falls into confuſion, ſo Labour will not be regular where there is none to direct and manage the Workmen, and Induſtry will fail where there is no proſpect of attaining a better State by it. But as Traders are uſeful in diſtributing, it's only the Labour of the Poor that increaſeth the Riches of a Nation, and tho' there cannot be too many Labourers in a Nation, if their Imployments are in a due Proportion; Yet there may be too many Traders in a Country for the number of Labourers, and then ſome muſt fall for want of Trade to ſupport them, from whence they become ſharping or diſtreſt not being uſed to work, and the Nation the Poorer by the loſs of their Labour.

Traders may grow Rich, whilſt a Nation grows Poor through Extravagancy, for when the Dealers may get 20 Thouſand Pound by Claret, the Nation pays and ſpends 100 Thouſand Pound for it, and no Body grows Rich by Drinking it, whatever the Seller doth.

The difference in Trading (as the Dutch moſtly do) as Carriers between Foreign Nations, and a home Trade is, that what our Traders get in the firſt, it's from Strangers, but what they get in the latter, it's by our own People, and in both as they are uſeful. Miniſters and Officers of Trade, the profit in their Imployments is, their Sallary.

Of

Of Foreign Trade.

As Foreign Trade ſhould be, either for the Publick profit or conveniency, ſo what Trade we carry on between Foreign Countries, can only be reckon'd profitable to us; whilſt what Trade we drive between our ſelves and Strangers, is rather to help us to them things our own Country or Plantations cannot, which are either Uſeful, Ornamental, or Delightful; but a Voluptuous Age may eaſily fall into Exceſs, with dreſs and pleaſure, by the two laſt, whilſt nothing can be ſtrictly ſaid to inrich a Nation, but what increaſeth its People, and with them, Supplies it with things that are laſting and neceſſary, more than they Spend.

But how much of the Silks, Oyls, Pickles, Fruits and Wine, we receive from *Turky*, *Italy*, *Spain*, and *France*, (and not exported again) as repaſts to our Tables, and Ornaments to our Clothes, and Furniture are an Equivalent and of equal uſe to us, which the more laſting and needful Clothes and Proviſion we ſend out for them would be, may be ſome queſtion.

Suppoſing we ſend 400 Thouſand Pound a Year of *Engliſh* Manufactures to them 4 Countrys, and by the returns, the Merchants and Retailers may get 30 *per Cent.* which makes 520 Thouſand Pounds value Imported, to be ſpent in *England*: Now, *Quere*, whether this 400 Thouſand Pounds firſt ſent out, is not rather the Nations expence, than the 120 Thouſand Pounds the Traders get, may be ſuppoſed to add to the Nations Stock? and another Queſtion is, what of it is Prudently ſpent with comfort, and how much is extravagantly waſted, to the ruin of the Bodies and Eſtates of the Spenders?

If we ſend 100 Thouſand pound of Manufactures to *Holland* and *Germany*, we have commonly ſome uſeful Manufactures for them; however, if we did imploy our own Idle Poor, upon them things, it's poſſible they would be able to raiſe moſt of them Foreign Goods that we want.

But then our Woolen Manufacturers that ſupply them Countrys, would complain of ſuch new Manufactures; as ſome *Lancaſhire* Men lately Petitioned the Parliament, that *Flanders Lace* ſhould be allowed to come into *England*, that thereby they might have better vent for their Cloth in *Flanders*.

And thus, whilſt our Manufacturers are diſproportion'd to our Husbandmen, we are, and ſhall be like Limbs out of Joint, always complaining, lay us which way you will.

For which reaſon ſeveral Laws, made for incouraging of Trade, doth but raiſe an inteſtine War among our Mechanicks; becauſe the advantage of one Trade is often the ruin of another: Whereas, increaſe our Husbandmen and Fiſhermen, which will leſſen our Manufacturers, and make Food plenty, and a quick Market for Goods, and give the greateſt Eaſe to our Mechanicks Complaints.

Now, Suppoſing the 500 Thouſand Pounds worth of Manufactures and Proviſion ſent to *Turky*, *Italy*, *Spain*, *France* and *Holland*, were to have been uſed by our own People at home, where we have enough and may have more to vend them, (whilſt the want of them hinders Thouſands in *England* from Marrying) And if theſe People were imploy'd in a due Proportion to our wants, in Tilling our Land, Building Houſes, Breeding Cattle, catching Fiſh, and making of needful Manufactures, which are laſting Riches that increaſeth the Nations Stock, they would add then a half Million Sterling Yearly to the Value of the Kingdom; whilſt (as in Page 6.) a Man in a Years time, that ſpends 10 *l.* is able to raiſe what's worth 20 Pound.

Quere, Whether we do not Depopulate our Country, by Pineing many at home for want of them Manufactures, and eſpecially Food, which we ſend abroad, to ſupply the Pride and Luxury of others by the returns? Amos 8. *v.* 4. *Hear this O ye that Swallow up the needy: even to make the Poor of the Land to fail.*

Land and Labour are the Foundation of Riches, and the fewer Idle hands we have, the faſter we increaſe in value; and ſpending leſs than we raiſe, is a much greater certainty of growing Rich, than any computation that can be made from our Exportation and Importation, whilſt 120 Thouſand Pound Imported to be ſpent at home for 100 Thouſand Pound ſent out, leaves the Publick never the Richer at the Years end.

Of Mony.

LAnd, Stock upon it, Buildings, Manufactures, and Mony, are the Body of our Riches; and of all theſe, Mony is of leaſt uſe, until it's parted with; Land and Live Stock increaſe by keeping

keeping, Buildings and Manufactures are useful whilst kept, but Mony neither increaseth, nor is useful, but when it's parted with, and as Mony is unprofitable to a private Person but as he disposeth of it, for something more valuable, so what Mony is more than of absolute necessity for a home Trade, is dead Stock to a Kingdom or Nation, and brings no profit to that Country it's kept in; but as it is Transported in Trade, as well as imported, for as Mony increaseth in quantity, it decreaseth in Value in a Country, except the People and Stock increase in proportion to the Mony.

Mony hath two Qualities, it is a Pledge for what it is given for, and it's the Measure and Scales by which we Measure and Value all other things, it being portable and durable, and yet it hath altered far more in Value to all things than other things have among themselves, when there was but the one 20th part of the Mony in *England*, to what there is now; As good a Sheep was sold then for one Shilling, as will now cost 20 Shillings; and when there will be 20 times more Mony in *England* than there is now, that Sheep which is now worth but one Guinea, will then be worth 20 Guineas, except the People increase in Number and Stock; for as we are now about 7 Millions of People, and 14 Millions of Mony, which is 40 Shillings for each Head in the Kingdom, so it may be reasonably Reckoned, that if we increase in Mony, to have 4 Pound a Head; all things will double in price, and so on in proportion; and if we increase in Mony, to have 8 Pound a Head, things will be 4 times the Price they are, yet a Sheep, and a Cow, and a Man's days Work, were always in Value in the same proportion as they are now, as the same Number of Days work of a Man would pay for a Sheep or a Cow, 300 Years ago as will now, and the same Labour will Plow an Acre of Land now as would then.

Query, If we were as Populous, and Mony were as little used, and Provision as plentiful with us as it is in the *East-Indies*: Whether it would be possible for them *Indians*, to supplant us in Manufactures as they do now?

Of Engliſh *Plantations.*

THE *Engliſh Plantations* being ours, ſhould be us; and the more, conſidering the many Advantages they bring us, whilſt the dividing of Countries in intereſt, may be a preface to their future Troubles, *Engliſh* Men under the *Engliſh* Government are (and ſhould be accounted) in the intereſt of *England* in any part of the World; the *Romans* were ſo ſenſible of this, that they infranchiſed whole Cities and Provinces of Strangers, as beſt to ſecure their Dominion and Peace.

The Engliſh Plantations, greatly add to the Engliſh Territories, and increaſe her Subjects, and inlarge her Trade, that their Land adds to our Territories is indiſputable, and if we conſider that many who would have lived without Servants and have dyed without Poſterity, if they had ſtaid in *England*, have got both in *America*, and alſo that all the *Negroes* and *Indians* under them are Subjects to the Crown of *England*, who greatly improve our Trade, by ſupplying of it with Furs, Fiſh, Oyl, Tobacco, Sugar, Indigo, Cotten, *&c.* (as well as by taking off our Supernumerary Manufactures) by which Commodities the Engliſh in *America* add double to the revenues of the Engliſh Crown, of what they would have done, if they had never gone there.

In ſhort, if our Plantations were as Populous and as Large as *China*, *England* would be the Richer by their Trade and Stronger by their Intereſt, whilſt *Engliſh* Blood would ſo Unite us as to make their Strength ours and our Enemies theirs, (except we make our ſelves their Enemies) and the more numerous their Shiping is, they will put *England* to the leſs charge to protect them, as well as that they will be the more able to aſſiſt us, if we ſhall want their help.

A Word to the Rich.

THere is one thing I would obſerve to allay the uneaſineſs ſome are under in their preſent Circumſtances, and to ſtir them and others, to a conſideration of the great Stewardſhip they are in and muſt give an account of, whilſt they poſſeſs manifold more, than there is in Proportion for the Body of the Nation.

Suppoſing

Supposing there is 7 Millions of People in *England*, and that there is 14 Millions of Money, which is but 40 *s.* a Head in Money, for every one that is in the Nation.	02-00-00
Reckoning there is 10 Millions and a half of Pounds *Sterling* a Year in *England*, in Land and Houſes, and that is 30 *s.* a Year for each Head; which, at 20 Years Purchaſe, comes to 30 *l.*	30-00-00
Accounting that the Stock of Cattle, Manufactures, and other Goods and Materials are worth 5 times the Rent of the Land and Houſes, and that comes to 7 *l.* 10 *s.* a Head value in Cattle and Goods.	07-10-00
Which makes in the whole 39 *l.* 10 *s.* Eſtate for every Head in the Kingdom.	39-10-00

Now whatever any enjoys more than 40 *l.* for every Head in his Family, whether by deſcent from his Anceſtors, or by his own Induſtry, as it is more particularly the Bounty of Heaven, ſo the leſs reaſon to complain of want, when it's ſo much above a level: And ſo much as Men by the greatneſs of their Eſtates are excuſed from Labour to earn their Bread, ſo much are they the greater Stewards by their Leiſure, Opportunity and Intereſt, to direct the Poor in their Labour, and to Influence and Inſtruct them to Vertue (and not to give away their Eſtates to them) according to which computation, he that is worth Ten Thouſand Pound hath the Eſtate and Tools which doth imploy 250 Perſons.

Which as there is ſo many Perſons in the Nation ſome where or other, that have a dependence upon ſuch a Stock, it may concern every Maſter of ſuch an Eſtate, to conſider how far he ſhall be anſwerable for the Stewardſhip of it, and for the preſent Comfort and future Happineſs of all ſuch Dependents, he in a degree Ruleth over: For as Prov. 22. v. 7. *The Rich ruleth over the Poor, and the Borrower is Servant to the Lender.*

Eſſay for abating Immoralities.

IF we improve our Land, multiply our People, increaſe our Treaſure, and have all the Rules (of Pollicy) for Government and of Trade in the greateſt Perfection, that we could live with half the Labour we do, and might ſeem invincible in Strength,

Strength, and abound with Plenty and Grandeur; If Virtue be not encouraged, and Vice ſuppreſſed, it will make us but the more open Enemies to Heaven, and bring us the Nearer Step to Ruin; for as the Plains of *Sodom* were the richeſt Land of the Country, ſo it the ſooner ripened their Pride, Idleneſs and Luſt that deſtroyed them.

Except the Lord keep the City, the Watchmen watch in vain, and how can we expect God will be our Keeper, if we, through Rebellion, will run from, and not belong to him?

What Principles are moſt acceptable with God, is diſputable among Men, but Profaneneſs and Debauchery all Mankind agree is diſallowed by him: Now, whatever is agreed univerſally among Men, to be the moſt certaineſt Way to Hell, ſhould be firſt hedged up by our Legiſlators.

Leſs than Parliament Authority will not do it (King *David* of old ſaid, *the Sons of* Zerviah *were too hard for him*) And if it were enacted, that profane Swearing ſhould diſable a Man for any Place of Profit or Truſt (tho but for ſix or twelve Months) in Church or State, as much as not ſwearing at all doth a Quaker; then there will be as little profane ſwearing among our Officers and Magiſtrates, as there is now of Quakeriſm, and when they are reformed, they will, with greater Zeal, take care to reform the common People.

And if Immorality ſhall be made a Bar to Preferment, then many, that now will not forbear one Vice to gain Heaven, will hide a whole Herd of them from publick View, to get or preſerve a good Office on Earth.

For tho none but God can cleanſe the Heart, yet it will be our Government's Honour to prevent the Influences that evil Examples gives, and to ſuppreſs Vice from publick Scandal.

It is mournful to think what good Eſtates, fine Parts, and Time is waſted in Gaming and Plays, which are ſome of the greateſt Incentives to Immoralities in the Nation, where Fraud, Luxury, and Obſcenity is introduced and inſinuated with the greateſt Art that Muſick, Poetry, Dreſs, Wit, and Air can give it: Whilſt it hath been the great Labour of the Prophets, Chriſt and his Miniſters in all Ages of the World, to the ſpending of their Strength and Life it ſelf, to draw Men from Worldly Vanities.

If any think themſelves in danger, by ſuch a Law as ſhall inforce a Teſt of Vertue, I would ſay, that next to the Love of God,

God, and of Vertue, Intereſt and Rewards are the beſt Preventions of Vice; and when Vice is leſs faſhionable, it will be leſs affecting than it is; and the fewer Evil Examples is ſeen, they will be under the fewer Temptations; and if they can be cured, the Advantage will be unexpreſſible, the Souls ſafety being of Infinite conſequence; and Vertue preſerves the Body from many Malignant Invaſions, and the Eſtate whole to many Generations, and the Credit ſtrong, as being fit for any Truſt. Whereas he that for Pleaſure and Intemperance will forfeit his Intereſt with God, lies under a ſuſpicion he will betray his Truſt with Men for leſs, when there is a Market for it: And what Secrets is that Man's Breaſt fit for, which Wine or Lude Women have the Command of? Or what good Counſel can he give to others, who will not refrain from a vain Oath, to ſave or gain a Profitable Place to himſelf.

Now for ſuch who will not be Reformed, neither by the Laws of God, nor by the Laws of Men, the Laws of Nature will conquer them; for Vicious Diſtempers will ſhorten the Days of ſome, and Extravagancies will expel others out of their Anceſtors Eſtates, whilſt Vertue and Induſtry will introduce new Purchaſers into them.

And I wiſh ſuch Purchaſers, by a Prudent Education, would ſecure Vertue, as well as an Eſtate, to their Poſterity; and then Debauchery would ſoon be extinguiſhed out of the World, by its not having Riches to ſupport, nor Countenance it: For 'tis an old Maxim, *Sine Cerere & Baccho friget Venus.*

Prov. 14. v. 34. *Righteouſneſs exalteth a Nation: But Sin is a Reproach to any People.*

28. 2. *For the Tranſgreſſion of a Land, many are the Princes thereof; but by a Man (or Men) of Underſtanding and Knowledge, the State thereof ſhall be prolonged.*

Some Reaſons againſt puting of Fellons to Death.

I Having made ſome *Eſſay* to ſupply the Wants, and abate the Profaneneſs of the Age; I would ſay ſomething of *Fellons*, (moſt of whom riſe from them two Miſerable Fountains) and of the ſtain their untimely Death is to Religion, and of the loſs it is unto the Kingdom.

There are ſeveral ſorts of Diſtractions, which all Men pities, and takes care *of* preſerving from doing themſelves or others harm; but *Fellons* are ſome of the worſt ſort of mad Men, whom Charity therefore would oblige us to take ſome care to prevent their miſchievous way of Living, and deplorable Deaths.

The Idle and Profane Education of ſome, and the Neceſſities of others, brings Habits almoſt invincible; for ſuch to conquer of themſelves, without the State, take them into their prudent management: But to put them into *Bridewell* or *Newgate* for a Month or two, and then turn them looſe at their own Diſcreſſions (who have none) no more reclaims them, than baiting a Horſe well with Provender makes him leſs able to Travel; they learn but more Skill in their Trade, under the Tutors they meet with there.

The Scriptures ſaith, *Watch; for the Devil your Adverſary goes about like a roaring Lion, ſeeking which of you he may devour.* What Conſideration and Compaſſion then ſhould be had of thoſe unthinking, unwatchful People, whoſe Pride, Luſt, or Neceſſities, with the Devils incitements of them, is their ſole Guide?

If a Man had a Child, or near Relation, that ſhould fall into a capital Crime, he would uſe all his intereſt to preſerve his Life, how much ſoever he abhor'd his Fact, in hopes he might live to grow better, eſpecially if he could have ſuch a power of Confinement upon him, as might prevent his acting ſuch Enormities for the future.

And this Child, and near Relation, is every one to the Publick, whilſt the cutting off by untimely Death of one able Man, may be reckoned 200 Pound loſs out of the value of the Kingdom; for beſides their Perſons, they are commonly prevented of the Poſterity which they might have, (which is loſs to all Generations) and if but one in a Succeſſion, they may be valued at 10 *l.* a Year, which, at 20 Years Purchaſe, is 200 Hundred Pound.

How ſincerely can we ſay the Lord's Prayer, *Forgive us our Treſpaſſes, as we forgive them which Treſpaſs againſt us*; when for the loſs, poſſible of leſs than 20 Shillings, we Proſecute a Man to Death? Would it not be more natural and agreeable with our Prayers to God, to have Compaſſion on our deluded Fellow Creatures? We are but Men whom they offend, but God is Infinitely above us, whom we have offended.

And

And therefore, as we ſhould, by a timely and induſtrious Education, have the greater care to prevent ſuch Enormities, it would alſo very well agree with our State before God, when any fall into ſuch Crimes compaſſionately to keep them from further Miſchiefs, and ſave ſuch to Repentance, rather than to deſtroy them by ſudden Death.

Mat. 18. 33. *Shouldſt not thou alſo have had Compaſſion on thy fellow Servant, even as I had pity on thee?*

The Life of a Man is of greater value with God than many Pounds, and ought to be ſo with Men: For, tho he that ſpills Man's Blood, by Man was his Blood to be ſpilt; yet the Thief was to reſtore but four or five fold, by the Ancient Law of God.

To make no difference between the Puniſhment of Theft and Murder, ſeem a great deficiency in our preſent Law, and often times muſt melt the Heart of a Compaſſionate Judge, to hear their Shreiks and Cries, when he (as the Mouth of the Law) pronounceth the Sentence of Death upon ſuch forlorn Creatures.

The Goals wants regulating: For whilſt the Keepers are allowed to ſell ſtrong Liquors, it provokes their Priſoners to great Expence, and they often live high, to be the more in the Goalers favour; a Lord ſometimes, for coſt and variety, may Dine at ſome of their Tables: Which hath two Evil Conſequences.

Firſt, It forceth their Companions abroard to rob more frequent to keep the Priſoners ſo high in Goal, to keep themſelves from being diſcovered.

Secondly, It keeps the Priſoners Blood always boiling, and their Brains hot, and without Senſe of their Unhappineſs in this World, they live ſo voluptuous, and without ſenſe of the other World, becauſe they are ſo ſtrongly diverted from thinking of it.

Alſo the Licencing too many Ale-houſes gives Thieves the more cover; which, with ill Women, *&c.* makes their neceſſities the more preſſing.

Now upon the whole, there is reaſon to believe, that few of them are ſo incourageable, but that reſtraint by Confinement with ſuitable Imployment, and Marriage, or Exportations to our Plantations, in time would alter their evil habits, to a more honeſt one; which, as it would ſave their Bodies and Poſterities to the *Common-Wealth*, it might be a means to ſave their Souls from Eternal Ruin.

To this Diſcourſe of Charity, Induſtry, Vertue and Mercy; I will add a few Lines of that Religious Guide and Power, by which good Actions may be performed.

The Excellency and Divinity of inward Light, demonſtrated from the Attributes of God, and the Nature of Man's Soul: As well as from the Teſtimony of the holy Scriptures.

Of God.

1*ſt*. GOD is from Eternity to Eternity, without Beginning of Time, or End of Life.

2*dly*. He is infinite and omnipreſent, whoſe Being is every where and boundleſs.

3*dly*. He is omnipotent in Power, being able to do all things.

4*thly*. He is omniſcient, and therefore he knows the leaſt and privateſt Thoughts, as well as the greateſt and moſt publick Actions.

5*thly*. His Being is inviſible, immaterial Life and Spirit, Light and Glory, and therefore he is not to be apprehended by any viſible Creatures, tho all things were created and are upheld by him, and do declare of his great Power and Wiſdom; to whom we owe all Obedience, Subjection, Reverence, Homage Thankſgiving, Worſhip, and Praiſe, World without End.

Of Man's Soul.

THE Soul of Man is the moſt inviſible, ſpiritual, and intellectual Part of this Creation.

And therefore the Soul, beyond all other Creatures, is moſt capable of apprehending the inviſible and ſpiritual Manifeſtations of God.

Now as God is infinite and omnipreſent, in all Places, he conſequently is within the Bodies of Men, as well as without them.

And God being the moſt inviſible Light, Spirit, and Life, he penetrates all Beings and Spirits, more throughly than the viſible Light at Noon-day doth the Air; the Sun-Beams being but a Shadow to him, that Light diſcovering Bodies only, but this inward Light diſcovers the moſt hidden Thoughts.

And as God only (who is Light) can penetrate Men's Souls, and beholds the moſt inward Thoughts and Deſires thereof, ſo he only is able, and doth ſhew them to Men, whether they are good or evil: And as Men's Wills and Affections comes to be ſubdued

to the Will of God, he diſcovers to the Souls of Men. What is to be known of him, the pure in Heart only ſeeing God.

For tho God is in all Places, and fills all things, yet all Beings have not the ſame Degree of Sence of him, becauſe they are not of the ſame Capacity of knowing, or not equally prepared to apprehend and ſee ſo pure inviſible and intellectual a Spirit.

And it may be ſaid of viſible Bodies, as of Darkneſs it ſelf, that tho God ſhines in them, they comprehend or apprehend him not, for indeed they want all Sence of Apprehenſion, as the greateſt Light is unknown to the blind, and the greateſt Sounds to the deaf, ſo alſo the Souls of Men, which are given up unto the Delights of ſenſual Objects (until they are born a-new) they do want their Faculties to be ſufficiently ſpiritualized to behold the immaterial Glory of God, tho his Light doth ſhew them their evil State, and his Spirit reproves them, they do not ſee him: That Degree or Manifeſtation of Light which only diſcovers a Man's unhappy State to him, appears far leſs glorious (tho' it is divine) than that which gives Peace, and diſcovers the Glory of God, as Man obeys it: Yet all divine Light which appears to Men, flows from the Father's Glory, through the one Mediator, our Lord and Saviour Jeſus Chriſt, who is full of Glory in himſelf, whilſt it is the Stupidity of Men only that makes them unable to ſee the Glory of this Light.

Acts 17. v. 23. -- *I -- beheld your Devotions -- To the unknown God, whom therefore ye ignorantly worſhip, him declare I unto you.*

24. *God that made the World-- dwelleth not in Temples made with Hands.*

25. *Neither is worſhipped with Mens Hands, as tho he needed any thing, ſeeing he giveth to all, Life, and Breath, and all things.*

27. *That they ſhould ſeek the Lord, if haply they might* feel *after him, and* find *him, tho* he *be* not far *from every one of* Us.

28. *For* in *him we* live, *and* move, *and have our* Being, *as certain alſo of your* own *Poets have ſaid.---*

Amos 4. v. 13. *For lo,* he *that formeth the Mountains, and createth the Wind, and declareth unto Man what is his* Thought--- *the Lord,* the God *of Hoſts is his Name.*

Eph. 5. v. 13. *But all things that are reproved, are made manifeſt by the Light: For whatſoever doth make manifeſt is Light.*

1 Joh. 1. v. 5. *This then is the Meſſage which we have heard of him, and declare unto you, That* God is Light, *and in him is no Darkneſs at all.*

Therefore for any to ſay, that this inward Light is Man's Conſcience, is no better Divinity, than it would be good Philoſophy and Sence for them to ſay; That the Light of the Sun is a Man's Eye, when it is the Eye, that is enlightned by it.

Of Chriſtian Virtue.

REaſons of State, Profit Health, Reputation, or Danger of Puniſhment was part of the Motives given by the ancient Philoſophers, to perſwade Men from Vice; which, as it is the leaſt, it is the firſt Step towards Wiſdom; Learning to do well, through Love to Virtue, being a Degree higher, than ceaſing to do evil for fear of Sufferings.

Now, as none but God ſees Mens Thoughts, ſo if they do reſiſt every Appearance of Evil, when he, through Chriſt, firſt diſcovereth it to them in their Minds (by his Light) that is to be vertuous for God's Sake, and it is a true waſhing the Inſide, and a being truly religious at Heart: By which early Oppoſition to Evil, Men will be enabled the more eaſily to overcome it, becauſe a firſt Thought or Repreſentation to a watchful Man, hath not that Power upon his Affections, as it will have, after it hath been entertained: And ſuch a Watchfulneſs will the more effectually prevent evil Actions, for whilſt a Man thinks no ill, to be ſure he will do none.

This is putting on the Armour of Light, and walking in it, and a Warfare (tho not with carnal Weapons) mighty through God, to the pulling down of ſtrong Holds, caſting down *Imaginations*, and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity, every *Thought* to the Obedience of Chriſt.

Of Divine Worſhip.

GOOD Morals, and inward Virtue is a conſtant Attendant to Divine Worſhip, for he that regards Iniquity in his Heart, God will not regard or accept his Prayers.

Good Actions are as the outward Court to a clean Mind, and a vertuous Soul is as the Temple to the inward Tabernacle, where God is truly adored, in which that Worſhip is the more acceptable, which keeps out, not only, evil Thoughts (which are always to be avoided) but alſo ſuch Thoughts, which at other times, may be uſeful and needful to entertain.

For this divine Worſhip is the more Spiritual, as Men's Minds are more ſequeſtred and ſilenced from Creatures and Imaginations (not dull and ſleepily, but) vigorous, and earneſtly ſeeking after, and praying for, a greater Purity of Soul, and a farther Manifeſtation of God, through the Inſpiration of inward divine Light; every Increaſe of Light being one Degree farther towards Glory; Glory it ſelf being Light uncomprehenſible.

John 4. v. 21. *Jeſus ſaith unto her, Woman, believe me, the Hour cometh, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem, *worſhip the Father.*

23. *But the Hour cometh, and now is, when the true Worſhipers ſhall worſhip the Father* in Spirit, *and in Truth: For the Father ſeeketh ſuch to worſhip him.*

24. *God is a Spirit, and they that worſhip him, muſt* worſhip him in Spirit *and in Truth.*

A

A Cloud of Witneſſes recorded in the Holy Scripture.

That the Three *which bear Record* in Heaven, *the Father, the Word, and Holy Spirit, which three are One (infinite immence Light, Life and Glory)* do manifeſt divine Light to Men. *God being in Chriſt, reconciling the World unto himſelf. And Chriſt is in us, the Hope of Glory. For the Grace of God, that brings Salvation, hath appeared unto all Men. A Manifeſtation of the Spirit, being given to every Man to profit withal.*

Of God's Manifeſtation in Men.

Iſa. 2. 5. O Houſe of *Jacob*, come ye, and let *us* walk in the *Light* of the *Lord*.

60. v. 19. The *Lord* ſhall be unto *thee* an everlaſting *Light*, and thy *God* thy *Glory*.

1 *Cor.* 3. 16. Know ye not that *ye* are the *Temple of God*, and that the Spirit of *God* dwelleth *in you*.

17. If any Man defile the Temple of God, him ſhall God deſtroy, for the *Temple of God* is holy, which *Temple ye* are.

6. v. 19. What, know you not that *your Body* is the *Temple* of the Holy *Ghoſt*, which is *in* you, which ye have of God? —

2 *Cor.* 6 16. — For *ye* are the *Temple* of the living *God*, as God hath ſaid, I will dwell *in* them, and walk *in* them. —

4. v. 6. — For God who commanded the Light to ſhine out of Darkneſs, hath ſhined *in* our Hearts, to give the Light of the Knowledge of the Glory of God, *in* the Face of Jeſus Chriſt. v. 7. But we have this Treaſure *in* earthen Veſſels, that the Excellency of the Power may be of God, and not of us.

1 *Pet.* 2. v. 9. — Who hath called you out of Darkneſs *into* his marvellous *Light*.

Eph. 4. 6. One God and *Father* of all, who is above all, and *through* all, and in you all.

Eph. 5. 8. For ye were ſometime Darkneſs, but *now* are ye *Light* in the *Lord*, walk as Children of *Light*.

1 *John* 1. v. 7. If we walk in the Light, as *he* is in the *Light*, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son, cleanſeth us from *all Sin*.

Rom. 1. 19. Becauſe that which may be *known* of *God*, is manifeſt *in* them; for God hath ſhewed it unto them.

Heb. 4. 12. For the Word of God is quick, and powerful, and ſharper than any two-edged Sword, piercing, even to the dividing aſunder of Soul and Spirit, — and is a Diſcerner of the *Thoughts* and Intents of the Heart.

Iſa. 57. 15. For thus ſaith the high and lofty One, that inhabiteth Eternity, whoſe Name is holy, I dwell in the high and holy Place, *with him* alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones. v. 16. For I will not contend for ever, neither will I be always wrath: For the Spirit ſhould fail before me, and the Souls which I have made.

Prov. 20. 27. The Spirit of Man is the Candle of the Lord: Searching all the Inward Parts of the Belly.

Job. 32. 8. But there is a Spirit in Man: and the Inſpiration of the Almighty, giveth them Underſtanding.

Of

Of Chriſt's Manifeſtation in Men.

John 1. v. 4. In him was Life, and the Life was the Light of Men.
8. v. 12. Then ſpake Jeſus again unto them, ſaying, I am the Light of the World, he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.

14. v. 16. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever. v. 17. Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you.

23. Jeſus——ſaid——If a Man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

Rev. 3. v. 20. Behold, I ſtand at the door and knock, if any Man hear my Voice, and open the door, I will come into him, and will ſup with him, and he with me.

Luke 2. v. 30. For mine Eyes have ſeen thy Salvation. v. 31. Which thou haſt prepared before the face of all People. v. 32. A Light to lighten the Gentiles, and the Glory of thy People Iſrael.

1 *Pet.* 1. v. 11. Searching what, or what manner of time the Spirit of Chriſt, which was in them did ſignifie.--

Col. 1. v. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light. v. 13. Who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son. 26. Even the myſtery which hath been hid from Ages, and from Generations, but now is made manifeſt to his Saints. v. 27. To whom God would make known what is the Riches of the Glory of this Myſtery among the Gentiles, which is Chriſt in you the Hope of Glory.

2 *Cor.* 13. v. 3. Since ye ſeek a proof of Chriſt ſpeaking in me—— v. 5. Examine your ſelves, whether ye be in the Faith——— know ye not------ that Jeſus Chriſt is in you, except ye be Reprobates.

Rom. 8. v. 9. ---- Now if any Man have not the Spirit of Chriſt, he is none of his.

Eph. 6. v. 14. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee *Light*.

1 *Theſſ.* 5. v. 5. Ye are all the Children of Light.--

Eph. 4. v. 7. But unto every one of us is given Grace, according to the meaſure of the Gift of Chriſt. v. 8. Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave Gifts unto Men. v. 9. Now that he aſcended what is it but that he alſo deſcended firſt into the lower parts of the Earth. v. 10. He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things. 12. For the perfecting of the Saints.-- v. 13. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the fulneſs of Chriſt.

1 *Cor.* 3. v. 11. For other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt.

Gal. 1. v. 12. For I neither received it of Man, neither was I taught it, but by the Revelation of Jeſus Chriſt.

Eph. 3. v. 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

Of the Holy Spirits Manifeſtation in Men.

Eph. 4. *v.* 30. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of Redemption.

1 *Theſ.* 5. *v.* 19. Quench not the Spirit.

John 14. *v.* 26. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things.--

1 *John* 2. *v.* 20. But ye have an Unction from the Holy One, and ye know all things. *v.* 27. But the Anointing, which ye have received of him, abideth in you; and ye need not that any Man teach you, but as the ſame Anointing teacheth you of all things, and is Truth, and is no Lie.--

Rom. 8. *v.* 11. But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.

1 *John* 4. *v.* 13. Hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

John 7. *v.* 38. He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water. *v.* 39. But this ſpake he of the Spirit, which they that believe on him ſhould receive.--

Act 2. *v.* 4. And they were all filled with the Holy Ghoſt and began to ſpeak.. as the Spirit gave them utterance. *v.* 17. And it ſhall come to paſs in the laſt days (ſaith God) I will pour out of my Spirit upon all Fleſh.--

Rom. 8. *v.* 15. — But ye have received the Spirit of Adoption, whereby we cry Abba Father. *v.* 16. The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God.

2 *Cor.* 3. *v.* 7. But if the Miniſtration of Death, written and ingraven in Stones was glorious. --*v.* 8. How ſhall not the Miniſtration of the Spirit be rather glorious? *v.* 17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. *v.* 18. But we all with open face, beholding as in a glaſs, the Glory of the Lord, are changed into the ſame image, from Glory to Glory, even as by the Spirit of the Lord.

5. *v.* 5. — God, who alſo hath given unto us the earneſt of the Spirit.

Eph. 5. *v.* 18. — Be filled with the Spirit.

2 *Theſſ.* 2. *v.* 13. — Becauſe God hath from the beginning choſen you to Salvation, Through the Sanctification of the Spirit and Belief of the Truth.

Gal. 5. *v.* 16. — Walk in the Spirit, and ye ſhall not fulfil the luſt of the Fleſh. *v.* 25. If we live in the Spirit, let us walk in the Spirit.

6. *v.* 8. For he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life Everlaſting.

1 *Cor.* 2. *v.* 13. Which things alſo we ſpeak, not in the words which Man's wiſdom teacheth, but which the Holy Ghoſt teacheth.--

12. *v.* 3. — No Man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and no Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt. *v.* 4. Now there are diverſities of Gifts, but the ſame Spirit. *v.* 5. And there are differrences of Adminiſtrations, but the ſame Lord. *v.* 6. And there are diverſities of Operations but it is the ſame God which worketh all in all. *v.* 13. For by one Spirit we are all baptized into one Body,-- and have been all made to drink into one Spirit.

As the Holy Scriptures are the beſt Creed, which with Practical Divinity, and Inward Light, will give us the beſt Sence, what the Father, Son, and Holy Spirit is to us: So the Unfathomable Height and Depth of that great Myſtery, is not poſſibly to be comprehended by Men.

Some Conſiderations for them that reproach the Light.

JOB 24. 13. They are of thoſe that rebel againſt the *Light*, they know not the *Ways* thereof, nor abide in the *Paths* thereof.

John 3. 19. This is the Condemnation, that *Light* is come into the World, and Men loved Darkneſs rather than *Light*, becauſe their deeds were evil. v. 20. For every one that doth evil, hateth the *Light*, neither cometh to the *Light*, leſt his deeds ſhould be reproved. v. 21. But he that doth Truth, cometh to the *Light*, that his deeds may be made manifeſt, that they are wrought *in God*.

2 *Cor.* 4. 3. But if our Goſpel be hid, it is hid to them that are loſt. v. 4. In whom the *God* of this World hath blinded the Minds of them which believe not, leaſt the *Light* of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.

John 1. 5. And the *Light* ſhineth in Darkneſs, and the Darkneſs comprehended it not.

1 *Cor.* 2. 14. The natural Man receiveth not the things of the *Spirit* of God, for they are Fooliſhneſs unto him: Neither can he know them, becauſe they are *ſpiritually* diſcerned.

John 5. v. 38. Ye have not his word abiding in you: for whom he hath ſent, him ye believe not. v. 39. Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which teſtifie of me. v. 40. And ye will not come to me that ye might have Life. v. 41. I receive not Honour from Men. v. 42. But I know you, that ye have not the love of God in you. v. 44. How can ye believe, which receive Honour one of another, and ſeek not the Honour that cometh from God only? v. 46. --- Had ye believed *Moſes*, ye would have believed me; for he wrote of me. v. 47. But if ye believe not his writings, how ſhall ye believe my words?

Jude 1. v. 4 -- Ungodly Men, turning the Grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. v. 10. But theſe ſpeak evil of thoſe things which they know not.---- v. 11. Woe unto them, for they have gone in the way of *Cain*, and ran greedily after the error of *Balaam*, for reward. -- v. 16. Theſe are -- complainers -- having Mens Perſons in admiration, becauſe of advantage. v. 18. --- There ſhould be mockers in the laſt time. ---- v. 19. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

2 *Pet.* 3. v. 3. Knowing this firſt, that there ſhall come in the laſt days, Scoffers. --- v. 4. And ſaying, where is the promiſe of his coming? For ſince the Fathers fell aſleep; all things continue as they were from the beginning of the Creation.

John Bellers.

FINIS.